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The Commons

A Monthly Record Devoted to Aspects of Life and Labor from the Settlement Point of View.

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You and the Multitude.

* * * * * Already you include
The multitude; then let the multitude
Include yourself; and the result were new:
Themselves before, the multitude turn you.
This were to live and move and have, in them
Your being, and secure a diadem
You should transmit (because no cycle years
Beyond itself, but on itself returns).—

Browning's Sordello. Book V.

Public Opinion and New York City Politics.

By JOHN L. ELLIOTT.

So much is said in these days about educating public opinion and about the power of public opinion, that we grow tired of the very sound and sight of the phrase, and public opinion as a factor in social betterment has not infrequently proven itself to be a broken reed on which to lean. The majority of voters, even when well-intentioned, are often likely to be both uninformed and luke-warm about the public welfare.

It is interesting, therefore, when, as in the last New York City election, we see these two difficulties in democratic government, ignorance and indifference, overcome, and the best element in the community expressing itself in a sensible and vigorous manner.

The campaign of '95 presented somewhat the aspects of a moral spasm. Moral it certainly was, brought about by sincere and unselfish reformers, and spasmodic its effects proved to be, for, after two years, the worst element in the city was again placed in power. On the evening of the city election in '97, crowds marched through the streets under double influence of liquor and campaign excitement, shouting with a wildness that suggested the scenes of the French Revolution: "To hell with reform. New York is wide open." And wide open New York stayed for four years. There was hardly one decent sentiment in the community that was not trampled upon. The better element in the city was disheartened. A sincere attempt had been made for good government and after two years it had resulted in turning over municipal affairs entirely to Tammany. One observed in the pulpit and lecture platform, and in the better newspapers, in fact among all agencies which made for social betterment, the note of discour-

agement, almost despair. The conditions which made these feelings so poignant have been given in shocking detail by the newspapers, and need not be reproduced.

Up to about a year and a half before the election of 1901, no effort toward radical and immediate betterment was made. About that time a young man from one of the worst tenement house districts called upon a private citizen of influence in the community, detailed to him the life of the streets and tenements in his part of the city, and asked, "Is it true that we must live forever in these conditions? Is it true that nothing can be done?" As a result of the appeal of this young man, a committee on public morality was formed, which was made up of representatives from many of the better social agencies, especially from the settlements and churches.

This committee employed a secretary who investigated the conditions and reported to the committee, great care being taken to make no sensational appeals to the newspapers. This investigation revealed conditions in what is known as the Red Light District, which were so intolerable that those who knew what was being done were deeply stirred. Evidence was collected, particularly against landlords and police officials.

The work outgrew the powers of this self-constituted committee and it was taken up by the committee of fifteen, appointed at a meeting held by the Board of Trade. The committee of fifteen was the outgrowth of the committee on public morality, as the committee on public morality had been the outgrowth of the appeal of a single individual, and the political victory was very largely the result of the work of the committee of fifteen. The revelations brought out at the trial of one of the police captains, which was undertaken by this committee, gave to the better elements of the community the shock which was necessary to rouse them into action.

The farcical incident in the campaign was furnished by the committee of five, which was appointed by Tammany Hall for the purpose of riding the city of its bad conditions, and yet, farcical as the incident was, it proved to be not without effect. Tammany was put in the light of trying to destroy those conditions which it had fostered. The chairman of the committee was evidently sincere and he showed what might be done by conduct-

ing raids on gambling houses. Careful and secret preparations were made by the Tammany committee and one of the most notorious gambling houses was raided, and when the fish were taken from the net, lo and behold, one of Tammany's leaders was found among them. The experiment was never repeated. But the effectiveness of raiding had been demonstrated and was immediately taken up by the committee of fifteen and proved one of its most efficient methods.

Very seldom have the lines of political struggle in a campaign been so strictly those of morality and immorality, and those candidates of the Fusion ticket, who made their fight purely on moral grounds, were those who ran best on their ticket. Men voted as citizens, rather than as party men, and yet what will be regarded by many as one of the most hopeful signs of the election, was that while it was a moral campaign, a campaign for reform, the reformers expressed themselves with great moderation, when we remember how extreme reformers are likely to be. Of course the campaign could not be entirely free from mere party strife. There were many political soreheads. But on the whole it was a struggle and victory for common sense and common decency. The best public opinion had been roused and had made itself felt.

However, as yet, we cannot say what the result will be. It is very possible that after two short years of repentance, the city will again be turned over to the forces of disorder and crime. It may be that our present reform administration will do exactly what other reform administrations have done and will go further than public opinion will warrant, just as the Tammany administration went further in the way of corruption than public opinion would endure. We have had a successful campaign of education and reform. It now remains to be seen whether we can have a successful administration of education and reform. We have reached the second stage and now are waiting to see whether the better element can be kept alive to public needs, whether it is willing to take an interest and make efforts in the time between elections.

There is hope for believing that a new type of social reformer is evolving. Not simply the man who cries against evil conditions, but one who mingles thought and reason with his enthusiasm, and works patiently and persistently in times of campaign and in times of political rest alike, for a better city.

The situation at present is both interesting and critical, and seems to turn on the infinitely difficult saloon problem. The question has taken the form, Shall the saloons be opened on Sunday?

The radical reformer says no, we will not tolerate evil conditions of any kind; we will not sanction them; Sunday is the day for rest and edification; we will not have our American sabbath disturbed; moreover our statutes say that the saloon shall be closed, and any infraction of the law which is permitted, will beget a most dangerous feeling of disregard for law; the mayor and his officials were elected to enforce the law; if we wink at the infractions of those statutes which exist, we are no better than Tammany; the mayor has taken an oath to enforce the laws as they are and he must do so; we will not open the saloons.

The idea of destroying that which was bad dominated the last election. Now the city officials have the infinitely difficult task of finding the best means for making effective the ideas and sentiments for which they were elected. There is a great chance that between the rampantly moral and the immoral forces, our present administration may fall between two stools.

It is time that we had a careful study and public enlightenment of the real conditions which exist in the saloons, and the voices of those best fitted to judge are beginning to be heard. The conditions seem to be these:

That the discussion as to whether the saloons shall be opened is purely academic. As a matter of fact the saloons are open all day, not the front door, but the side door, and the real question is, whether they shall be closed part of the day or not. Theodore Roosevelt tried as sincerely as ever a man tried to do anything, to keep the saloons closed. He succeeded partially for three Sundays and then gave up the attempt. The shades of the saloons are drawn up and there is much more loafing in the bar-room on Sunday than any other day, more loafing than would be allowed if everything was open to inspection, as on week days. If the front door were kept open legally part of the day, there would be an opportunity of keeping both doors closed part of the day, during church hours. The time when drunkenness is at its worst, is from twelve o'clock Saturday night until twelve on Sunday. If the saloons were opened at noon on Sunday and kept open the rest of the day, or at least part of it, there would be a fair chance of shutting the saloons at 12 o'clock on Saturday night and keeping them closed for the next twelve hours, which is undoubtedly the time when the danger is greatest.

The first thing, then, is to stop the academic discussion as to whether we should open the saloons, and see the question fairly, Can we keep them closed part of the time?

The second point seems to be, that in fighting the saloons, we are not fighting an absolutely un-

mixed evil. The saloons do many things besides making their patrons drunk. In fact, drunkenness is not at all the rule, but the exception in many places. The saloon performs many legitimate functions in the community. We may be tired of hearing it called the "Poor man's club," but it is that to a certain extent. It is true that everything in the bar-room points to drinking, from the over-salted lunch to the lack of chairs, and yet there are many legitimate club features. In the first place the saloon is almost the only place within the reach of all working men where there is perfect freedom and equality. For five cents he becomes a patron and an equal of all those who frequent the place. The feelings of freedom and equality are very sweet to the working man, who all day long is bound to obey strict commands, freedom, of course, being used in its best sense, and not in that of license,—the freedom which he would enjoy and should enjoy if he had a home, but the average tenement house dweller can scarcely be said to have a home when we consider the condition of tenement houses, especially in New York City. The saloon is the place for the gathering of people of the same race and interest and in this sense has distinctly the club feature, and it serves in no small degree as an employment bureau.

I do not wish for one moment to be understood as defending the saloons, as upholding the saloons as they exist. The point is, that while they perform all these legitimate functions, it is simply folly for the radical reformer to knock at the door and say to the patrons of the thirteen thousand saloons in New York City: "Get out, move on." The men who frequent the saloons know what the radical reformer does not know, of the good features of these places. Never can the baneful influence of the saloon be destroyed until these good features of the freedom and equality of the club and the employment bureau, are met in other ways. It has been stated on good authority that in one district, measuring 374 yards by 514, there are 148 saloons. There would not be this number if the saloon was for nothing but drunkenness, and yet one has only to contemplate the figures to recognize how great is the price of evil paid for the features which are not bad. But not until the city has opened up other places which shall satisfy the needs of the thousands of men who use the saloon for legitimate and healthful purposes can we hope to eradicate the evil influences.

Experience has shown us clearly enough what the effect is of trying to go further in the matter of prohibition than the sentiment of the community will warrant. It was tried in Maine, tried sincerely, and when prohibition was at its height, there were forty representatives of wholesale liquor

houses traveling in the State, who seemed to be happy and contented and did not claim to be there for their health. The number of speak-easies increased greatly, and it was said that there were two hundred men walking the streets of Portland who carried liquor for sale around with them. Only a little quiet thought will be required for anyone to see that if this has been the experience in Maine, what could be done in New York City with its infinitely more difficult problems, brought about by overcrowding and the presence of hundreds of thousands of foreigners, to say nothing of the other difficulties.

The solution that seems to be most commonly offered is that of local option. If the State Legislature can be induced to give New York City the right to legislate for itself in this matter, it may then be possible to have laws which shall really accomplish the purpose for which they were intended, and not which pretend to do so. It is admitted by all those who are familiar with conditions that the present liquor laws do nothing except to make secret what is done and add thereto the dangerous features of blackmail and bribery.

Will we get our new type of reformer, the one who has common sense as well as moral enthusiasm, who takes into view not only theories but conditions as well, and who recognizes that you cannot drive out an evil unless you put something better in its place? Truths which are trite enough, but however trite, are not yet in force in New York. The old method of treating insanity was to beat and torture the patient with the hope of driving the devil out of him. That seems to be the present method of much social and moral reform, and we, too, must learn that mere punitive methods will not suffice. We must have a reform which is based on sympathy and common sense.

Reformatory Influence of Social Service Upon City Politics.

The New York Sun in an editorial, which we take pleasure in reproducing, justifies President Roosevelt's claim, quoted in our January number from his British Fortnightly article, that city politics are best reformed by imposing upon them the responsibility for social betterment and by placing their administration in the hands trained for the trust by experience in social service.

"The make-up of the new city administration shows an extraordinary number of important officers who have been prominently associated with the organized charities

James B. Reynolds, Mayor Low's private secretary, was the head worker of the University Settlement Society, and his selection was largely due to the fact that his service there had made him familiar with East Side conditions.

Robert W. De Forest, tenement house commissioner, is the president of the Charity Organization Society. It was due to him that the important department of tenement houses was established by the legislature last year.

His first deputy, Lawrence Veiller, qualified for his appointment through being secretary of the Charity Organization Society's tenement house commission.

Homer Folks, commissioner of charity, is the secretary of the State Charities Aid Association.

Mr. Folk's first deputy, James E. Dougherty, is a veteran worker in the Catholic charitable organization, the Society of St. Vincent de Paul.

Thomas W. Hynes, commissioner of correction, is the president of the Brooklyn council of the St. Vincent de Paul Society.

Dr. E. R. L. Gould, city chamberlain, served the Charity Organization Society on its tenement house commission.

President Cantor of the Borough of Manhattan selected for superintendent of public baths, Richard W. Taylor, who made such a success of the People's baths, established by the New York Association for Improving the Condition of the Poor.

And Mayor Low, who was the founder of the Brooklyn Bureau of Charities, has been for many years an officer of the Charity Organization Society.

There are other minor appointments that are due entirely to good records in the same sort of work. If these appointees prove competent they will certainly reflect credit on organized charity as a training school for municipal office."

The Ethical Culture Movement.

FRANK A. MANNY, NEW YORK CITY.

To the reader of "The Making of an American," by Jacob Riis, Felix Adler is an interesting character; to the many students of the latter's "Moral Instruction of Children" he appears in another but equally suggestive light. But the man himself is more than the sum of the many views of him which could easily be enumerated. What strikes the student of the situation most forcibly is the amount that he has accomplished in a short time. It is only a little over a quarter of a century ago that he began his public work, but in that time has come into existence the great work of the parent society in New York with its thousand members, effective organizations in Philadelphia, Chicago, St. Louis, and across the water in England, Germany, Austria and Switzerland. When one considers that this work has been among classes of people not usually considered the easiest to reach, it is difficult to under-

stand its success until he appreciates the fact that the founder brought to his task the none too common capital of high and definite ideals and excellent training.

In the New York society, the personality of the man appears in every phase of the work. The organization is extensive. There is provision for growth in thinking and doing. The great auditorium at Carnegie Hall every Sunday morning is filled with people. During the week there are courses of lectures and classes carried on by the various divisions, for mature men, mature women, young men, young women, youths, maidens, and children. It would seem that everyone has an opportunity to do for himself and for others. One of the best students I have ever had secured her training in the wage earners' section, and in her work as a stenographer. The mothers have classes in child study; settlement workers and others form an Industrial Ethics Section, etc.

There has been at all times an emphasis on unity of deed rather than of creed, but this in no way is allowed to be an excuse for loose thinking. There is constant effort to give every possible opportunity to the individual to know the best that has been thought, that he may form his own thought as a vital force in life. The ethical aspect is at the front, but the religious life in a very real sense seems never to be forgotten.

One of the earliest responsibilities assumed was a school. It began in a free kindergarten, and has grown in scope until it now includes as well a training school, a high school, and an elementary school. It has done pioneer work in many lines, notably in manual training and in systematic ethical instruction. Its organization is unique, and presents many problems in that it aims to preserve the democratic conditions of membership found in the public school, and at the same time to secure the advantages of the small classes, etc., of the private school. It is suggestive of the spirit of the society that those who support the school send their children to it and wish to have them educated with children of other classes. It is understood that no class shall contain more than fifty per cent of pay pupils, and that all are on a common footing.

On this democratic foundation, the general purpose of its work is to serve as a school of experiment, demonstration and observation. Visitors come from all parts of America and from abroad, not only those who are at work in schools, but workers in churches, clubs and settlements. Classes are held by its teachers for those who wish to prepare for more effective social work. Even in the regular training school there are many stu-

dents graduated who never expect to teach, but who take the work as a help to better service in the home and in society. The aim is not to confine these opportunities to those who can come to the school, but provision is made for sending out, at the expense of the society, to those who cannot come. Last spring one teacher spent some time in a negro school in the South introducing certain forms of industrial work. A conference in the South will be provided for this winter. Exhibits of work have been sent to other less accessible sections.

Not content with what could be done on other days, a Sunday school was organized. It is on a thoroughly business basis, with paid teachers, a sufficiently long period for lessons, separate classrooms, etc. A part of the course of study is similar to that given under the name of ethics in the day school, and printed at the close of this article. Other classes are provided so that pupils will not duplicate work. One very suggestive development is that of clubs into which the children pass after completing the Sunday school course. It is one of the most definite and successful attempts to meet the problem of what in the day school we call the "secondary" or "high" school problem that I have known. Both nature and man are kept in mind in these courses. One is for the students who have had some study of science and history in the day and Sunday school, and now are led to look into theories of development and gain a definite notion of what is meant by evolution. Another course has to deal with the ethics of organization. In this division as elsewhere it is not considered sufficient for the students to have training in thought alone. They are brought into relations with the many practical lines of work, especially in this case with that of the Hudson Guild in the Tenderloin district. This is not called a social settlement, but much of its work is that usually found in settlements and its clubs, classes, dramatic representations, library, etc., afford ample opportunity to "secondary" training. The major part of the students are found systematically at work here under the inspiration and direction of Dr. John Elliott, who is the chief factor in this work as well as in the Sunday school and in many other sections.

This laboratory principle is found everywhere, the children in school and in special guilds make things needed by those in the hospitals; the Young Men's Union has a summer home in the country to which city children are taken for an outing; the women sustain the work of the district nurses; the young women provide park outings for downtown children. There is an extensive East side work besides all this. The multiplicity of activi-

ties cannot be understood until one realizes that everyone is at work, and that there are leaders.

Plans are now making for a large building on Central Park West which shall house the central work of the society, and afford to it better opportunities for effectiveness.

Settlement and School in New Combination.

A very promising experiment in social endeavor is being initiated by the Teachers' College of Columbia University, New York City. Mr. and Mrs. James Speyer recently gave the college \$100,000 for the erection of a building, which will combine the equipment of a free school and a social settlement. It is to be a five story structure, with exceptionally good provision for a kindergarten and the eight grades of the elementary school, including also a gymnasium, assembly and club rooms and residence quarters. It is located only a few blocks from the University and in the midst of a distinctively wage-earning population, where settlement work will find its most open field. The work of the Speyer school has already been inaugurated and includes, notwithstanding very inadequate accommodations, the kindergarten, four primary grades, and classes in sewing and cooking for other than grade pupils of the school. The settlement activities have begun with a girls' social club, a mothers' club of fifty members, a free library and other features. While the primary purpose of the school is to furnish opportunity for extensive practice teaching by the students in the teachers' college under expert supervision, it is believed that the settlement will find the school a uniquely valuable point of contact with the neighborhood, and that this union of forces will disclose possibilities hitherto unrealized for making the city school a social center. Perhaps, however, the greatest significance of the plan lies in the fact that teachers from all over the country will receive their professional training in such close contact with settlement methods and ideals.

Two of the residents are to be nominated by the University Settlement Council and are to give their entire time to the organization and supervision of the distinctively settlement activities. The new building is expected to be ready for use in the fall of 1903.

Religious Movements for Social Betterment.

Under the above title three interesting sketches have recently appeared in *The Christian World* (James Clark & Co., 13 Fleet street, London, E. C.), from the pen of Rev. A. Holden Byles. After a four months' tour in the United States studying settlement and institutional church methods.

Mr. Byles has given to his countrymen the results of his investigations.

Upon the question of the success of institutional church methods, he says: "It has been the salvation of many of the down town churches in New York, Boston and other American cities; it has kept them in healthy and vigorous work in districts too sadly neglected; and thus, while doing much to solve the vexed problem of the stranded city church, it has helped to remove the reproach that the Church of Christ is too ready to make Lot's choice of 'the well-watered plains.' In connection with this the startling statement was made at a meeting of the Institutional Church League, that 'in New York, while 200,000 people moved in below Fourteenth street (the poorer part of the city), seventeen Protestant churches of the old type moved out.' 'What shall we do?' cried Dr. Myers, of Brooklyn, a prominent leader in Institutional work. 'Stand and face it; face it with the Institutional Church. The only way on earth to reach a man is by Christ's own way, the point of contact, to get near to him with your love. The moment you sit down beside him and give him your love, that moment you begin to save.'

"This is the whole secret of the power and success of the Institutional Church; it establishes a 'point of contact,' or bond of sympathy between those who are inside and those who are outside the fold of the church. 'The Institutional Church' (said Dr. Nidson to me), 'is nothing more than *systematic organized kindness*, which conciliates the hostile and indifferent, alluring them within reach, and softening their hearts for the reception of the Word of Life.'

"They are not merely regaining a hold on the multitude by ministering to their physical and mental necessities, but they are showing a far larger percentage of admissions to Church fellowship than can be shown by those churches which continue to run on the old lines. Dr. Strong tells us that he has found, as the result of a careful examination of records extending over a period of six years, that 'the average Congregational Institutional church had precisely six times as many additions on confession of faith as the average Congregational church of the old type,' and the same is true in other denominations; and he claims for these churches as a bonus—against which the old line churches had nothing to show—'all that they accomplished on behalf of cleaner and healthier bodies, better informed minds and a more wholesome social and civil life.'"

Speaking of the difficulties to be met in applying institutional church methods, and the ad-

vantages of the freedom enjoyed by social settlements, Mr. Byles has this to say:

"A further objection—and this seems to me the most serious—is that this work is better done by the Social, or University Settlement. To a certain extent, and in one important particular, I am afraid this is true. In the matter of providing amusement, I was disappointed to find that very few, even of the Institutional Churches, were prepared to 'grasp the nettle.' If the Church is to lay hold of the young people who now throng the billiard saloons of the public-house, or frequent the music-halls, it must have the courage to gratify all that is legitimate in these cravings on its own premises. I found the leaders of the Institutional movement in favor of this almost to a man, but they told me, 'The churches are timid, and the saloons are doing the work that ought to be done by us.' Some churches are bolder, and they have had their reward. Dr. Scudder, of Jersey City, once said, 'I have saved more souls by my skittle-alley than by my sermons.' Fast young fellows had been attracted to his rooms by the cheaper prices, and when there had—to use his phrase—'touched elbows' with the Christian young men who were always about. If, however, the churches will not undertake this work, others must."

Social Development of Y. M. C. A. Work.

The annual report of General Secretary, L. Wilbur Messer, to the directors of the Y. M. C. A. of Chicago, contains four very interesting and important recommendations for larger work.

The first plan is to establish a large dormitory to accommodate young men whose work necessitates their living down-town. Present conditions are such that good lodgings can not be had at reasonable rates in the central portions of the city. Consequently young men are compelled to live in either poor or disagreeable houses. 1795 men were directed to boarding houses during the last year by the Association. The success of the Mills' Hotels and of similar plans carried out by the Y. M. C. A. in New York City are cited to demonstrate the feasibility of the plan.

Recognizing the small way in which the Y. M. C. A. touches the working man, a second recommendation is to establish Y. M. C. A. centers in those parts of the city most suitable and convenient for mechanics and working men. The success of the association among working men is demonstrated by the Railroad departments.

Third a Rescue Home for men is proposed, where the unfortunate can find a home until he can get on his own feet. The great need of such a place in Chicago has long been felt by all who have ever met the stranded man.

The fourth plan is to enlarge the boys' work by establishing special departments for boys between the ages of 14 and 18 years of age. The Board of Education is quoted as saying 85 per cent of the boys leave school between the ages of 14 and 18 years. Special buildings are recommended at a cost of not less than \$100,000. The "school boys" are to use the building on afternoons and the "working boys" in the evening. No provision is made for the "street boy."

These recommendations should commend themselves to all. Business men are already offering their support. The report shows a large grasp on all the problems involved and is the outcome of experience and careful study not only of the needs of Chicago but of similar work successfully carried on in other places.

Dale Memorial Library at Browning Hall.

It is happily proposed by the Robert Browning settlement to make a special feature in its nearly completed Men's Club House of a memorial library of Christian sociology to bear the name and perpetuate the influence of the late Rev. R. W. Dale, D. D., of Birmingham. Dr. Dale was a native of Walworth and was born within a stone's throw of Browning Hall, now the geographical center of the county of London, and one of the most densely peopled districts in the whole metropolis. Dr. Dale was one of the most eminent men in the whole ministry of the English free churches. He was not only a voluminous author, popular preacher and the successful pastor of large churches, but was recognized as a political power and civic force, whose statesmanship grew to international proportions. His best efforts and most sustained interests centered in the sphere which he himself defines as "the relations of the Christian faith to the improvement of the material conditions of mankind and the reformation of the social order." In their endeavor to collect "this literary epitome or what the Christian conscience has to say on the handling and solving of social problems" the council of Browning Hall is consulting leading experts in Europe and America and will welcome suggestions from all competent guides. The contribution of \$2,500 is being solicited for the purchase of at least a thousand of the best books and the gift of other volumes is expected. Communications may be addressed to the warden, F. Herbert Stead, M. A., 29 Grosvenor Park, S. E., London, England, who will be glad to receive all remittances and suggestions. The Club House, in which this collection of literature, which is said to be unique in London, will be suitably and safely housed, is a fine building, costing \$25,000, and is increasingly frequented by the intelligent workingmen of the district who are both capable and desirous of sharing the use of the proposed library.

From the Settlements.

From Lincoln House, Boston, to Gordon House, New York.

Mr. William A. Clark who for eight years has been the managing director of Lincoln House, Boston, has resigned that position to take charge of the new and growing work of the Gordon House, in New York, now situated in temporary quarters at 127 West 17th street.

Mr. Clark was one of the early residents at the South End House, coming there immediately after finishing his course at Harvard. He at once became interested in the investigation of two special subjects which he continued to study for some years at Lincoln House, the results being given in two chapters contributed by him to "The City Wilderness,"—"The Roots of Political Power," and "Strongholds of Education." When Mr. Clark took the executive charge of Lincoln House it had just stepped out of its early stage as a club for small boys. He has not only greatly developed the work among boys, especially by means of varied instruction in handicraft, but he has taken the lead in a program which now includes in its scope all the members of some hundreds of families. Lincoln House now has a force of about a hundred workers, about fifteen of them being paid instructors, and it is, without question, the leading exponent in Boston of successful club and class work. The founders of Lincoln House who give it such ample financial and moral support expressed their appreciation of Mr. Clark's services by presenting him, at his departure, with a library of one hundred volumes upon present-day social questions.

Gordon House was started a year ago by Theodore G. White, Ph. D., who, though having acknowledged standing as an expert in some branches of physical science, found his chief interest in social work. His work among boys began with a Sunday-school class. This led to the formation of a club which at first met in a stable, in which Mr. White and his boys worked together with their hands to prepare suitable accommodations. Mr. White unfortunately met his death as a result of exposure after a summer swimming excursion with his boys. He left his personal fortune to establish Gordon House upon an adequate and permanent basis.

The Nurses' Settlement.

The Nurses' Settlement in New York has just finished a year of varied and interesting work. The nursing staff rose through the year to eighteen, including a hospital third-year pupil and two who give only a part of their time. The number engaged in systematic visiting nursing rose from

ten to twelve, the others being in the Country House, the first aid rooms, in executive work and in extra emergencies in the outside work. Three thousand three hundred and twenty-five sending about 22 per cent and the patients' families 33 per cent; about 20 per cent came from a dispensary with which one nurse is connected, and the rest were from miscellaneous sources. Strictly nursing visits made numbered 26,600; many visits made for other purposes are not counted. In the three first aid rooms 12,694 minor dressings were done within the year.

The nursing service is almost entirely acute diseases and includes a complete variety of medical cases, among which were in the year 502 cases of pneumonia and 107 of typhoid, the latter having had a light season. There are many cases of burns and accidents, and many of scarlet fever with complications. Diphtheria cases are frequent. At times it is necessary to set one nurse aside for these cases. Few obstetrical patients are taken, as a special medical service with pupils in training attends to these. There is a small proportion of operative cases, usually curettement.

During the year 285 patients were taken to hospitals, and 225 convalescents were entertained for varying periods in the Country House. This charming home which is open all the year, the gift of a young married woman of New York, is one of the most satisfactory parts of the work, and calls forth the most heartfelt and affectionate recognition from the patients. The donor supports it on liberal lines, and the nurse in charge conducts it on the happy and unrestrained basis of an unselfish family. A summer camp and excursion for the young people are also features of the Country House. There are now thirty-five clubs which have grown up as parts of the social life of the settlement, and classes in sewing, kitchen-garden work and housekeeping, basket weaving, cooking, and home nursing. By the kindness of the Children's Aid Society a large building is utilized in the evenings for many purposes, among them gymnasium and dancing classes, of which there are four, all self-supporting.

The new features of the settlement this winter are carpentering classes for boys, conducted by a young graduate of Smith College, and assistants, who have different groups of boys on each evening, in all about 150; and a little flat in a near-by tenement, managed by an up-town friend in co-operation with a committee of the Household Economic Association, where the classes in housekeeping are held.

Alumnae Settlement House.

From the interesting and attractive Fifth Annual Report of the Alumnae Settlement, 446 E. 72nd

street, New York City, we share with our readers these valuable suggestions:

Dr. Jane E. Robbins, in her report as head worker, thus strongly emphasizes the responsibility of the settlement for conserving the family unity and national heritage of their neighbors: "In our interest in the individual boys and girls, we try not to lose sight of the fact that we are not only to be neighbors to two or three hundred young people, but we are also to be the friends of the families to which these young people belong. One thoughtful club girl said, 'A Settlement is to make girls more contented at home', and we feel that if 'more contented' means in truer relation with home life, we could not have a higher ideal set before us. There is a superficial Americanism in our large cities that some of us in the settlements view with growing alarm. The children, in their thoughtlessness, try to shake off the traditions of their fathers before they are in the least ready to take to heart the traditions of the 'Land of the Pilgrim's Pride'. Traditions do not spring up in a day, and we believe that we ought to encourage those who are now coming to America to bring with them all the ideals of their fatherland, and to hold their children to them against all the 'streetiness' and cheap Americanisms that so overwhelm the children of the first generations in this country. Despising one's forefathers is not a strong foundation on which to build good citizenship, and the boy who says with flashing eyes that Ziska was the George Washington of Bohemia, has a good deal better chance of understanding what George Washington really stood for than his school-mate whose conceptions do not include anything broader than a flashy, pretentious Americanism. We encourage the young people to talk Bohemian and German, and we take warm interest in the efforts of the parents to have them taught to speak correctly the tongue of their forefathers. We feel that the ideals of other countries are just as true as those which we sing in 'Columbia' and 'The Star Spangled Banner,' and that, in standing for these ideals, we are standing for the truest Americanism."

The East Side House Settlement, New York City.

After ten years of vigorous and effective settlement work the East Side House finds itself with new incentives and necessities to prompt its most strenuous effort to secure a more adequate building equipment. Its homestead like old house has served its purpose well, but now suffers in comparison with the provisions being made for housing and helping the vast tenement house population, of which it is the natural social center. In

its immediate vicinity the City and Suburban Homes Company is building what promises to be the finest tenement house in the United States, and a little further off has erected another great model tenement; near by also are the New York Trade School and Public School No. 158, which opened in 1900 one of the largest and best school buildings in the city. Immediately opposite the East Side House, fronting on the river, lies the proposed playground which the new park board expects to open in 1902; here, too, is the Webster Free Circulating Library under the care of the settlement, which is said to be the most popular library of its size in the city. To meet the demands of the ever increasing neighborhood, by enlarging the settlement work, the managers of the East Side House have begun a new building adjoining the fine old mansion, which will continue to give a home atmosphere to all its surroundings. They hope to have the addition completed early next summer, if their effort to secure funds enough to complete their plans for building and equipment meets with the success it deserves. In its tenth annual report, Mr. Clarence Gordon strongly emphasizes the conviction which "should underlie all settlement endeavor and aim, that reform, betterment or whatever else settlement aims may be called, cannot be imposed from above. The desire, the ideal, must have seed; it is innate with the great majority of our fellows, and, recognizing its strivings, however rough the shape, the settlement worker has but to tend and water that which is the need and want of others, a need and want otherwise without surrounding opportunity. Give it this—one's best friendly companionship and faith, and a partner is won from whom largely shall come the increase." Thus only may settlements become "the birthplaces of the better society, the juster economics, the more righteous government, the ideal democracy which shall be."

FELLOW-CITIZENSHIP ASSOCIATION.

The Fellow-Citizenship Association of East Side House, New York City, aims to maintain "a fellowship, independent of race, religious denomination, political party, social class or money possession, inviting us to cultivate and enjoy all social recreation which is joyful and impressing and inspiring us, especially at the same time, to learn and practice citizenship, to learn and do what we can in the Fatherhood of God and Brotherhood of Man." The democracy of the association is shown by having in its membership "a liquor dealer, two lawyers, a paper hanger, a physician, a cigar maker, a contractor, a plumber, a teacher, two policemen, a haberdasher, a house painter, a florist, a tenement-house landlord,

three printers, a cornetist, a glazier, a broker, a miner, a staff member of the State Bureau of Labor, an awning maker and several 'at large.'"

Trinity House, Buffalo's New Settlement.

It was a pleasant evening the Welcome Hall residents spent around the hospitable board at Trinity House, our newly pledged sister settlement. For some years the Trinity Co-operative Society has been carrying on work as best they could without resident workers, but about January 1st Miss Alice Moore was installed as head worker, and with her sister, Miss Moore, went into residence in the cottage that had been used as kindergarten, library and club room by the non-resident members. The house is very quaint, with its large rooms, low ceilings, dark cubbyholes, and unexpected stairways, and it was hard to realize, as we sat about the cheery, old-fashioned stove, listening to their plans and hopes for the future, that we were in the heart of a great commercial city, with its lumber yards and docks within a few blocks of us. Across the road the first floor of a large tenement house, owned by the Moore estate, and the house in which Miss Alice Moore was born, has been converted into a kindergarten and club room. We can hardly conceive a more ideal arrangement than for Miss Moore, after many years' absence, to return to her old home not only as landlady but also as friend and counselor. When we think of the obstacles some have to encounter in getting a foothold in a neighborhood we can but rejoice with Miss Moore when, in visiting many of the older people, she is greeted with "Oh yes! I remember your father, he was a good man." She is fortunate also in having control of a large, vacant lot next the tenement, which will make an ideal playground. The outlook here is certainly a bright one, and we want to congratulate the society upon securing Miss Moore as head resident. Our happy evening came all too quickly to an end, and we left wishing a Godspeed for this interesting work.

Chicago Contributes One of its Best Workers to New York.

The University Settlement of New York City has recognized rare personal capacity, has honored Chicago and has served its own great interests by inviting Mr. Robert Hunter to succeed Mr. James B. Reynolds in the leadership of its work. Mr. Hunter entered upon his varied social service in Chicago immediately upon finishing his course at the University of Indiana in 1896. While achieving the long delayed establishment of the district charity bureaus as organizing secretary of the Associated Charities, he was in residence successively at Northwestern University

Settlement, Helen Heath House and Hull House. When the City Homes Association instituted its investigation of the serious housing problem in Chicago, Mr. Hunter became chairman of its committee in charge of this difficult and heavy task, and furnished the text of its notable report of "Tenement Conditions in Chicago" (to be secured of A. C. McClurg & Co., Chicago), which has won deservedly wide recognition as an original and scientific contribution to the literature of the subject. Since the completion of this expert work his continued relation to the Central Bureau of Associated Charities has allowed him not only to render valuable service as a member of the Special Parks Commission of the City of Chicago, and also on the School Extension Committee, but to assume the superintendency of the recently established Municipal Lodging House. His travel abroad and temporary residence at Toynebee Hall round out his training for the exacting duties which he is invited to assume in New York. We who know him best regard his intelligence, versatility and accuracy very exceptional in a man of twenty-seven years of age, and find our only consolation over the loss his withdrawal costs our local work, in the fact that New York has at hand a larger opportunity to serve the common cause than Chicago is at the present ready to offer him. Mr. Reynolds may, with freer mind, give himself to serve Mayor Low's administration, now that the work of the University Settlement, which owes so much more to him than to anyone else, is assured such capable leadership.

The Godman Guild House, Columbus, Ohio.

The Italian neighbors, who are reported "in the past to be slow to accept the hospitality of the House are now seen in the kindergarten, sewing-school and mothers' club." The settlement co-operates with the public schools in looking after truant children.

It is not words, but deeds, and not deeds only but self-sacrificing deeds and not only self-sacrificing deeds, but the surrender of life itself, that form the turning point in every great advance in history.—Adolf Harnack.

"Money can never take the place of service, and though here and there it is absolutely necessary to have the paid worker, yet normally he is not an adequate substitute for the volunteer."

"We have a peculiar right to expect systematic effort from men and women of education and leisure. Such people should justify by their work the conditions of society which have rendered possible their leisure, their education and their wealth."

College Settlements Association.

Standing Committee.

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Denison House.

A COLLEGE SETTLEMENT IN BOSTON, BELONGING TO THE COLLEGE SETTLEMENT ASSOCIATION.

BY CORNELIA WARREN.

It was with great joy of heart that Denison House was opened at 93 Tyler street, Boston, in December, 1892. Most of those interested had been active in settlement efforts four years earlier. Then it had seemed wise to plant the first settlement in New York City, as the metropolis of the country and the distributing center of immigration, and so the spacious, old-fashioned house at 95 Rivington street, became one scene of their first settlement love. Next, a promising and much needed work already started in Philadelphia was offered to the association, and the settlement now at 433 Christian street became their second.

But women in Boston and vicinity were longing for a work near at hand, and late in 1892 took courage and hired a house. They knew indeed that the new association had but little money to give them and as yet they had no head-worker in view, but there were six or seven women who could be trusted, ready to go into residence, and so they went, with the object not so much of starting any activities this first year as of becoming acquainted and discovering what things might be best worth doing. Most of them had occupations already in other parts of the city.

Vida Scudder, of Smith College, who had been a prime mover in the New York house, became the first chairman of the Denison House Committee. Katharine Coman, professor at Wellesley College, stood as its sponsor before the public. Emily Balch, of Bryn Mawr, gave several hours a day at the house, without becoming a resident and thus superintended its beginning. Miss Balch has since served for two years as one of the trustees of the Children's Institutions Department of the City of Boston, and is also on the Wellesley faculty. The names of those who went into residence between Dec. 27 and Jan. 23, most of them to stay till June, were Helen Cheever, who later succeeded Miss Balch as trustee for children; Laurette Cate, a director of the Working Girls' Association, Carol Dresser, afterwards head worker at Eliza-

both Peabody House, Maud Mason, who came on a fellowship of the association, Susan W. Peabody, who has since been a teacher and has been active in a large factory club, and Mrs. I. G. Hartwell, the latter as housekeeper. Among the transient visitors that year were women of marked experience in other fields,—“instructive visitors” they were called. Also residents entered later in the year who were afterwards most devoted.

The house was named for Edward Denison, who lived in East London in 1867, and it was hoped to imitate both his spirit of work and his level-headedness. It was a satisfaction to feel that in taking this house, a center of immorality was broken up. Also, it was encouraging to receive at once neighboring attentions, such as buckets of hot water when our boiler refused to work. It must, however, be admitted that one of the hard tasks before the residents was to live down the reputation of philanthropists given them by an over-enthusiastic press. One of them was met by a neighbor, holding her own front door gently but firmly shut behind her as she said: “I don’t intend to let you in. I see in the papers that you are ladies from the Back Bay, who mean to elevate people in the slums by personal contact. Now I don’t consider my home to be in the slums, and I prefer not to have visits from you.” The visitor naturally withdrew, but later in the season had the satisfaction of seeing this same neighbor come down her door-steps to stop her to say: “I hope you will excuse what I said to you last January. I feel sure you will, when you remember it was simply because I didn’t understand what you came for.” And some years later this neighbor refused to move away from the neighborhood, because of three good influences there for her children, a boy’s club (not ours) then in active operation, the branch of the public library and Denison House. Indeed, Denison House is not in the slums, and the root idea of settlement work is one whose efficacy need not be confined to a neighborhood of slender means. It should be a new ideal of social possibilities; new, because Christianity is still somewhat startlingly new.

In September, 1893, Helena S. Dudley, of Bryn Mawr, became the first head-worker and is still holding the same position, having perhaps the longest record of any one in such work except Miss Addams, of Hull House. Before coming to Boston, she had for a year been in charge of the Philadelphia settlement. Names crowd to one’s pen of those who have been her efficient helpers, either officially recognized as such, or giving the same devotion year after year without official recognition. In a way, outside workers are more permanent than residents, as their homes remain the same. One of the encouraging signs of our

work is that old friends return continually to perpetuate their influence in classes and clubs, in vacation school work, in nursing and in the healthful social activity which, like the life-giving air of spring, fosters goodness and life and suppresses what is bad with a success not to be tabulated in reports. It is the failures of life, the crimes, the deaths, that lend themselves to statistics.

One of Miss Dudley’s marked successes has been the social life. She has made the house a home and a pleasant one for her fellow-workers and a center of pleasure and stimulus for hundreds of neighbors and acquaintances. Thursday evening always finds the residents at home, and at most seasons of the year from sixty to a hundred come in without special invitation. As one neighbor who moved to a distance said, “I can’t often go now-a-days, but I always know it is going on and that I should be welcome if I could go.” And Denison House recognizes in this social work, not merely an element of charm and grace naturally accompanying woman’s influence, but a distinct power for good, and that possibly the greatest at its command,—second, at least, only to the individual, personal influence so closely allied with it. When the house was first opened, one after another of those about it, as they became acquainted, complained that they lived lonely lives. Indeed, the complaint became so general as to be almost ludicrous, as, if all were lonely, the remedy seemed to be near at hand. But the hindrances to a better state of things were very real. Lack of time or of energy after exhausting days for the necessary effort to plan social gatherings, lack of space for entertainment, divisions of religion and race, and the sad but often necessary distrust of one’s nearest neighbors, especially needful where children had to be protected. A social nucleus whose influence could be trusted, proved the solvent of these difficulties, and in the beautiful green room of Denison House, of which many are proud besides our own household, a moral force has been set free more powerful for good than mere material disadvantages are for evil, even such as insufficient food, poor lodging and hard lines generally. When one studies the scant opportunities open to young people of social intercourse free from dangerous influences, when one finds among those who have become the problems of society, how the wrong start was taken because of a natural and at first innocent love of a good time, when one sees how the weight of toil is lifted, as the older and more careworn look with pleasure on the young people dancing, how the frictions and acerbities of home or shop life melt away in the genialness of human society, how our young men find pleasure in being the main dependence of our residents in these social entertainments, seating

guests, passing refreshments, and helping put to rights afterwards, when one remembers how much right feeling good manners stand for, one feels that a settlement would be a success were this its only achievement. I have never forgotten a pregnant remark made to me by a cabman with whom I talked at a ball at Hull House. A large banquet for a library had been recently announced in the newspapers and he expressed some disgust. "I suppose," he said, "I ought not to say anything against colleges and libraries. They're good enough in their own way. But after all we know a good deal already. What we want now is to be able to use and enjoy what we know, and Hull House shows us how to do that."

I shall touch but briefly on the other activities of Denison House. The marked events of our nine years of life are, perhaps, the opening of a work-room for the unemployed in December, 1893, under direction of the mayor's committee, when over six thousand dollars were distributed in wages; the starting of a vacation school in the summer of 1894, which has been carried on ever since for six weeks every season, with an attendance usually of over two hundred—the city has given us the use of two schoolhouses, and the Associated Charities has raised the necessary money,—now the city is starting vacation schools of its own; the organization of the Women Clerks' Benefit Association, still in active operation, with a membership in good standing of about two hundred; the organization of a highly successful social club of public school teachers in our neighborhood; the addition of a new house to our plant in 1896; the opening of the green room in our new house to the sessions of a city kindergarten, which still continues; two short-lived efforts to start a reading-room for older men, which led, however, to the establishment near us of a branch to the public library; the large increase in our industrial work, leading to the opening of living rooms room for residents in a third house next door to us; and, lastly, our success in securing a municipal gymnasium in our neighborhood.

Through the generosity of a Boston woman our industrial equipment is now more efficient than ever before. Also our oldest boys' club has given us \$200 towards our industrial work, the money being earned by dramatic performances. We have ten very popular classes in cooking and two in laundry work, also sloyd-work, a cobbling class, and basket weaving. Our college extension classes number about one hundred and fifty students, and diplomas for attendance are awarded in the spring.

In closing, I will speak of the gymnasium. The need of this outlet for the energies of the boys has been felt for a long time, and in 1900 a room

next door was fitted up for it. But this was very inadequate and that same year another generous Boston woman gave us outright a piece of land not far away on which stood a wooden chapel. Our first wish was that the city should take it from us and put up a gymnasium. But Mayor Hart, just entering on a rehabilitation of the city finances, said street improvements must come first. So Denison House invited to its aid an auxiliary committee of men, who refitted the chapel as a gymnasium, and conducted it for several months very successfully. In the spring, however, overtures were made by the city, and Denison House leased the gymnasium to them for a term of years. The first result of this was a closing of the gymnasium, as the city wished to strengthen the floor and to add to the capacity of the bathing facilities. During last summer, however, the spray baths were open to the public, and in the autumn the gymnasium was reopened. It proved at once to be far more successful than under private management. The men's classes filled up at once, and even the young women, who had feared lest the withdrawal of any fee for admission might bring in a rowdy element, found that under the efficient superintendent and teacher the order was excellent, and re-formed their classes. All went merry as a marriage bell till January 4th, when a serious fire broke out, burning through the roof in several places. Though the loss is fully covered by insurance the apparatus has had to be removed temporarily, and matters are at a standstill till it is determined whether further repairs shall be made to the wooden structure, or whether a new and better building shall take its place.

The author of the article of this issue has been one of the oldest and truest friends of the C. S. A. For many years she served as the treasurer of the association at large. She has been and is the chairman of the Denison House Committee, and by her wise counsel, earnest and painstaking work and her large-hearted and thoughtful generosity, has been a friend in need and out of need to the three settlements and especially to Denison House.

To move among the people on the common street; to meet them in the market place on equal terms; to live among them not as saint or monk, but as brother-man with brother-man; to serve God not with form or ritual, but in the free impulse of the soul; to bear the burdens of society and relieve its needs; to carry on multitudinous activities of the city—social, commercial, political, philanthropic—in Christ's spirit and for his ends; this is the religion of the Son of Man, and the only meetness for heaven which has much reality in it.—Henry Drummond.

The Commons.

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.

GRAHAM TAYLOR, Editor.

Entered at Chicago Post Office as Second-Class Matter, and Published the first of every month from CHICAGO COMMONS, a Social Settlement at Grand Ave. & Morgan St., Chicago, Ill.



EDITORIAL.

Report of Conference on Rural Life in Next Issue.

The uniquely interesting and suggestive joint meeting of the Michigan Political Science Association and the Michigan Farmers' Institute, which is convening as we go to press at the Michigan Agricultural College, will be carefully reported in our next issue by the competent pen of Mr. Kenyon L. Butterfield, one of the promoters of the conference. Advance orders for the April number of The Commons, containing this expert outline of the papers and summary of the discussions, are solicited so that we may know how large an edition will meet the additional demand.

New York Neighborhood Association Department and its Editor.

The Commons congratulates its readers and itself upon the announcement that Mrs. Mary Kingsbury Simkhovitch will edit the department which the Association of Neighborhood Workers in New York City will open in the April number of this journal of the Settlements. The association includes representatives of such organizations as maintain houses for neighborhood improvement, also such individuals as are considered helpful to its purpose. It was started in December, 1900, and has already enlisted in co-operative fellowship no less than thirty-three groups, comprising, besides the Settlements, many church and mission houses, such as those of the Paulist Fathers, St. Rose's, Madison Square church and others, and other centers of social service, as the Barnard College Sociological Club, Hudson Guild, League for Political Education, the Down Town Ethical Culture Society. Among those who are serving upon the council are Dr. Felix Adler and Mr. John L. Elliott, whose contribution to our columns in this number will be appreciated. Its committees on legislation, public morality, education, tenement houses, parks and playgrounds, and co-operation formulate the ideals and action of those who are most directly at work among the people of the metropolis.

The Commons is privileged to become the medium of communication between these associated working groups, their own constituencies and our widely scattered readers, all of whom are personally interested or enlisted in social service. No one representing the association could receive heartier welcome to co-operative fellowship from the Editor and readers of The Commons than Mrs. Simkhovitch. She was formerly head resident of the College Settlement in Rivington street, and is now at the head of the Friendly Aid House at 248 East 34th street. We have good hope of securing the co-operation of Mr. Simkhovitch also in contributing notes of social progress in European and Russian life and literature, for which his connection with the Columbia University library and his wide personal observation and relationship abroad afford him such a commanding view-point.

The Organization of the World Demands the Co-operation of the Churches.

The function of the churches in promoting the social unification of the people must first be exercised in unifying themselves. No more notable utterance in the interest of church unity has ever been made in America than by the Rev. W. R. Huntington, D. D., the rector of Grace Church, New York City, both in his books and in his noble appeal at the Convention of the Protestant Episcopal churches in behalf of his "Christian Unity Amendment", permitting the bishops to assume oversight of churches, putting themselves under their care, without enjoining the use of the Book of Common Prayer. He based his plea for the passage of the measure upon the following social issues at stake in the action then pending: "Four great questions confront the American people at this solemn hour, when they are passing from an old century to a new. These questions are—the sanctity of the family; the training of youth to good citizenship and good character; the purification of the municipal life of our great cities and the relation between capital and labor. But towering up above them all, as a snow mountain towers up over the more conspicuous but less important foothills that cluster about its base, rises the question for every American citizen who is a believer in the religion of Jesus Christ, the question, How may we correlate and unify and consolidate the religious forces of the republic? Those other questions are in a measure independent of one another, whereas the question of the correlation of the religious forces of the republic touches every one of them intimately, vitally. Our whole attitude toward the unity question depends upon our notion of what the church, to which we are attached, is really like."

One view of the church which some seem to entertain he described "as a little working model of what a true church ought to be, kept under a glass case, provided with its own little boiler and its own little dynamo, the admiration of all who look at it, but by no means and under no circumstances to be connected, either by belt or cable, with the throbbing, vibrant, religious forces of the outer works through broad America, lest they wreck the petite mechanism by the violence of their thrill." "We sit here debating these petty technicalities, devising the ingenious restraints, and meanwhile out-of-doors the organization of the world goes on. The old Latin scheme is broken up never to be reconstructed. The larger ecumenicity is at hand. Shall we not build for that? So then I say build large."

While this breadth of view and powerful argument, even with the strong support they rallied, did not secure the adoption of the amendment, the Convention subsequently ratified the right claimed by the bishops to take under their personal charge such churches as desire their oversight without, on the one hand, enjoining upon them the Book of Common Prayer, or, on the other hand, admitting them to a voting status in the diocese. The Protestant Episcopal Church has thus taken the most advantageous and strategic position that the personality of the bishop may become the center for the spiritual unification and co-operation of churches, which could not unite or co-operate upon any more formal basis of ritual, creed or polity. The possibilities of thus promoting social unification and of advancing social progress thereby will be measured by the social vision, human brotherliness and capacity for administrative tact, which one and another of the bishops may prove himself to possess. The country will watch for what such a man as Bishop Potter, of New York City, may accomplish in this way with the hope born of the wide recognition of the very distinct social service which he has already rendered. But the more direct and visible result is likely to be achieved by men of his spirit, whose bishoprics lie within those sections of the country where social conditions are in a more formative and transitional stage of development and where denominational bonds are less rigidly and permanently crystallized. Social progress halts in every direction chiefly because of the division of the forces of righteousness within the churches. Not until they establish some basis upon which they can insure comity and co-operation between themselves will the churches ever fulfill their great responsibility and high function in promoting the unity and progress of mankind, the highest ideal of which is their greatest trust.

Literature of Social Interest.

An Ideal School.

By Frank A. Manny, Ethical Culture Schools, New York City.

Settlement workers will find this book very suggestive. They will not care whether Mr. Search is right or wrong in many of his ideas, but they know that his efforts to organize education on an individual rather than on a class basis are much needed in schools to-day. Even in the settlements the graded system presses unduly to the front at times—it seems like such a saving and it is a saving; but it can easily go too far. In addition to the suggestions that will be valuable to club workers, there is much that will help to a better appreciation of such problems as that of the evening school, the relation of home and school (in such matters as home study, responsibility of parents, etc.).

The discussion of the epochs of life and corresponding interests and needs is valuable. On the whole, there are few books which recognize so fully the broad social opportunities of present-day education, and perhaps there is no other written by a schoolman which takes so thoroughly the point of view of the parent.

"An Ideal School," by Preston W. Search. New York: International Education Series, D. Appleton & Co., 1901.

The Americanization of the World.

With the fertile heroism of genius, William T. Stead, reformer, editor, author and prophet, has proclaimed a new message to the political leaders of England. From the *Maiden Tribute to The Americanization of the World* is a far cry, yet the vision of the seer and the courage of the martyr are luminous in both.

It is difficult to decide whether we marvel most, because of the consummate skill of the argument or the author's sublime courage. After the pitiable platitudes of the sulky Achilles at Chesterfield, these ringing words come with the impact of a great hope. Through the mists of dissolving parties and the tumult of fratricidal strife, rises this calm voice and serene form—the prophecy and the prophet of the "United States of the World" the culmination of democracy in universal peace.

The Americanization of the World is not however, more instructive for Englishmen than it is enlightening and inspiring to Americans. In the brief compass of some hundred pages is here given a series of remarkably clear pen pictures portraying American power and influence in all parts of the world. The chapters setting forth "How America Americanizes" and "What is the

Secret of American Success" discover a knowledge and appreciation of the hidden yet mighty forces of the New World little short of marvelous.

The Americanisation of Ireland is an entertaining bit, reminding us of the point of a Senator's amendment to the Hawaiian treaty, recommending the annexation of the Emerald Isle on behalf of home industry, "it being the prime duty of every republic to raise its own policemen."

Summing up the case for Democracy vs. Aristocracy in the world struggle for commercial dominion, our prophet says:

"Aristocratic institutions, no doubt have their advantages, but they do not tend to develop in the mass of the people a keen sense of citizenship. They effectively paralyze that consciousness of individual power, which gives so great and constant a stimulus to the energy and self-respect of the citizens of the republic."

Altogether this extraordinary prophecy is worth reading by even the busiest American.

"Economists have been trying for a long time to discover how best to employ the energies of men. Ah, if I could but discover how best to employ their leisure! Labor in plenty there is sure to be. But where look for recreation? The daily work provides the daily bread, but laughter gives it savor. Oh, all you philosophers! Begin the search for pleasure! Find for us if you can amusements that do not degrade joys that do uplift. Invent a holiday that gives everyone pleasure, and makes none ashamed."

Emile Souvestre: *Un Philosophe sous les Toits*.

Chicago Commons Items.

FREE FLOOR DISCUSSIONS.

The attendance and participation in the free discussion of industrial, economic, social and ethical issues have been more satisfactory this winter than ever before. From 75 to 250 persons compose the gathering each week. A large majority of them are wage earners, with a few representatives of the professional, commercial and student classes. Four-fifths of them are men. The topics considered have been varied and of present import. The men and women who have opened the discussion have been widely representative. An eminent surgeon emphasized the value and limitations of free thought and speech; one of the foremost judges of the city and one of its ablest editors discussed the relation between free speech and the suppression of anarchism; a prominent attorney answered the questions "What is law and why we need it?" The

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The Church in Social Reforms

By Graham Taylor. An Address and Discussion at the International Congregational Council in Boston, 1899. Twenty-five Cents.

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The Commons

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Consumers' League was represented by its able national secretary, Mrs. Florence Kelley, who spoke on "Individual Responsibility for the Industrial Problem." The Union Label was advocated on one occasion by representatives of several trades unions and on another evening by women representing the Woman's Label League and the Federated Women's Clubs. Commandant Snyman ably and loyally defended the Boer cause against the British claim. The Chicago Traction situation was discussed by the representative of the Chicago Federation of Labor, who formulated the view of that body at the public hearing of the City Council. The Referendum movement in the traction issue was argued by a delegate of the Referendum League. The series of craft conferences was well inaugurated by the Cigarmakers, whose international officers most effectively served their interests. Other unions and allied trades are officially to conduct similar open meetings.

The discussion of these subjects has been, almost without exception, serious, animated, helpful and educative. Even the exceptional incidents, of which some sensational exaggerations have been made in the public press, were entirely within the bounds of propriety and parliamentary procedure, without an approach to disorder or violent attitude, and at most indicative only of earnest and honest contention for sincere personal conviction. The defense which the most radical attendants have made against serious and sustained attack from platform and floor has with scarcely an exception been dignified, reasonable and without bitterness. The wisdom of free speech continues to be justified of her children.

OUR NEIGHBORHOOD SOCIAL LIFE.

The Social functions of the winter are proving more unifying, heart-warming and helpful to home life in the neighborhood than ever before. The convenient accommodation for social life provided by the new building and centering at the neighborhood parlor in the Williams Residence Hall accounts for much of this new success. Its ample spaces permit and invite those large hospitalities which the residents, the clubs, and the outside neighborhood organizations for the first time are equipped to extend. To our Woman's club reception four hundred representatives of sixteen women's organizations responded, overflowing the whole house with a simple and single-hearted reciprocity equally charming to the suburban matron and the hardest-worked, least privileged member of the Settlement club. A North Side culture club of twenty members, after dining with the residents, enjoyed the Free Floor discussion of the Union Label, as really as those whose standard of living was at stake. The first group of workmen, employed upon our new building, to share

its hospitality mingled as freely with the residents and enjoyed the Pleasant Sunday Afternoon musical programme as though they belonged under the roof which they had spread for us all. The unique "Alumni Association" of a neighboring Scandinavian church rallied to our auditorium five hundred former members and "Catechumens" to greet their veteran pastor. The fortnightly neighborhood socials gather groups of our neighbors, numbering from forty to one hundred, who, often for the first time, delight to find themselves in each other's company, and with almost idyllic childlike joy join in the innocent games and simple-hearted social intercourse.

The smaller groups and personal guests who meet in some cosy corner, or at the family board in our hospitable dining-room, are no less important factors in our happy social life. Professor Francis G. Peabody, of Harvard University, was recently among our most interested and interesting guests.

OUR NEED OF \$13,000 FOR 1902.

While the financial situation of Chicago Commons should encourage its friends, their continuous co-operation through this last year of our long struggle is urgently needed. Although we closed the past year without deficit in current accounts and have secured the gift or pledge of about one-third of this year's support, we still lack the assurance of at least \$5,000 to meet the expense of the work now in hand for the summer and autumn. In view of the decision of the Board of Education to close the Public School Kindergartens for lack of funds, the necessity not only of maintaining but of doubling the capacity of our own schools and other work for the little children is imperative.

The Building Fund calls for a last united effort this spring to make the final payment now due. Through the generosity of the Williams family in adding \$6,000 to their previous gift of \$12,000, and to their father's original contribution of \$8,000, the Williams' Residence Hall stands complete and paid for, at a cost of \$26,000—the working memorial to the long life of honorable and successful industry lived by John Marshall Williams.

The sole condition of this munificent memorial gift remains to be fulfilled in the replacement of the \$8,000 with which he started our building fund, and which was withdrawn from the Morgan street wing account in order to lay the foundation for the Residence Hall, the superstructure of which his children reared to his memory.

Thus to close the current year free of any claim against our efficient building equipment and without deficit in current expense account we need \$13,000, and take this only means we have of making our need known to the friends of Chicago Commons.

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